VOL. IV. Numb. 6.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From Friday April 6th. to Monday April 9th. 1711.

GENTLEMEN,

YOU are deſir'd to give a Solution of that Paſſage of Scripture, Mark 11. 12, 13, 14. He was hungry, and ſeeing a Fig-Tree afar off having Leaves, he came, if haply he might find any thing thereon; and when he came to it he found nothing thereon but Leaves, for the time of Figs was not yet. And Jeſus anſwer'd and ſaid unto it, no Man eat of the Fruit of thee hereafter for ever.

Now, Sirs, how could our Saviour rationally expect Fruit before the Seaſon? and what Ground was there to curſe that as barren, which brought forth Fruit before the Time?

A. It cannot be concluded from theſe Words that our Saviour was deceived in his Expectation concerning the Tree, or that he was ignorant whether it had Fruit or no before he came to it. It appears more probable, that he deſignedly and knowing the Event, made it an Occaſion of working a Miracle, thereby to teſtify to his Diſciples, that though he was preſſed with Hunger, he did not ſo much ſeek for carnal Food, as how to promote the Glory of God; his Meat being (as he himſelf elſewhere declares, *viz. Joh.* 4. 34.) *to do the Will of his Father.* The other Objection, which is in Effect, that the Tree was innocent and deſerved no ſuch Curſe, has no Difficulty in it. Had the Tree been a moral Agent, it might indeed have been a Queſtion, upon what Grounds our Saviour curſed it; but as it was not, it was without Queſtion in the Power of him that formed it to diſpoſe of it arbitrarily in any Manner that was moſt ſuitable to his Glory.

Q. Gentlemen, *Eccleſiaſtical Hiſtory informs us that ſome of thoſe Primitive* Chriſtians *not yet canonized for Martyrs, were not put to Death by their Heathen Perſecutors, but killed themſelves, rather than they would ſubmit to worſhip Idols. Now the Queſtion is whether a Perſon has any Title to the Glorious Crown of Martyrdom, who never ſuffers under the Malice of Unchriſtian Enemies, but is guilty of Self-Murder.*

A. This may be juſtly charged as a Fault in thoſe Primitive *Chriſtians*, but yet ſuch a one as was cauſed in them by their intenſe Love of God, and fear of being polluted by Idols, and conſequently pardonable thro' God's great Mercy. Notwithſtanding it was not the killing themſelves made them Martyrs, but they obtained the Glorious Title by the Teſtimony they gave of their great Love of God, and fixed Reſolution againſt Idolatrous Worſhip, and the other incident Fault of theirs, *viz.* Self-Murder was not in that Caſe thought ſo great as to rob them of that Honour.

Q. Gentlemen, *I deſire you in your next, to explain the Difference between the Old and New Stile, and for what Reaſons* Gregory *the* 13th *undertook the Reformation of the Calendar.*

A. Between the Old and New Stile there is this only Difference, that after the Year of Chriſt 1600, of the laſt Years of every Four following Centuries, which in the *Julian* Form are Biſſextile or Leap-Years, the three firſt are in the *Gregorian* Form common Years, and only the fourth of them Leap-Year. For Inſtance: The Years of *Chriſt* 1700, 1800, 1900, which in the *Julian* Form are Biſſextile, are in the *Gregorian* common Years; but the Year 2000 is after the ancient Form Biſſextile. And ſo again the Year 2100, 2200, 2300, are common, but 2400 is a Biſſextile. From this Regulation it neceſſarily follows, that at the End of every Hundred Years excepting the fourth, the New Stile will precede the Old a whole Day, & in Courſe of Time a whole Year. The Ground of the Reformation of the Calendar was this. The General Council of *Nice* which was held *An. D.* 325, decreed that *Eaſter-Day* ſhould be the firſt *Sunday* after the firſt Full-Moon which next followed the Vernal Equinox. But the Vernal Equinox was at that Time obſerved to fall either on the 20th or 21ſt of *March*, according as it was common or Leap Year. But after 1300 Years or in the Year of *Chriſt* 1582, which was the Time of the Pontificate of *Gregory* 13th, the Vernal Equinox was obſerved to fall on the 10th or 11th of *March*. And in order to reduce it to its former State, 10 Days in the Month of *October*, in the ſaid Year 1582 were ordered to be ſuppreſſed, ſo that the 5th Day of that Month was called the 15th, and conſequently the 10th of *March* following became the 20th. And to prevent the like Irregularity for the Future, the Order above mentioned took Place at the ſame Time.

Q. Gentlemen, *Pray tell me, does Paſſion and Reaſon never agree.*

A. Yes Doubtleſs very often: and from the many Ingenious Lines we have receiv'd from your Self; we have reaſon to believe your Spouſe's Paſſion and Reaſon agreed, when he made his Addreſſes to you: Nay, 'tis your own Fault that they do not always agree.

Q. Gentlemen, *Pray give your Opinion on what a late daily Paper ſaid on Muſic in* Recitativo. *He reflects it to be very ridiculous for a General to ſing his Commands, a Lady to ſing a Meſſage;* &c.

A. We think thoſe Reflections very Idle; how many Inſtances have we of the like in the Works of the beſt Poets, and what is Poetry, but Muſical Numbers where the very Expreſſion *I'll Sing*, is ſo frequently uſed, and Muſic in *Recitativo*, is only a more Emphatical delivery of Speech, and laying the Accents ſtronger in their proper Places. Never any Orator ſpoke well, without raiſing and ſinking his Voice, quarter Notes, half Notes and ſometimes whole Notes on thoſe Parts of Speech he would more Emphatically grace, and tho' *Recitativo* ſtrains the Notes ſomething beyond common Speech, if Cuſtom brought

Oratory nearer to it, we doubt not but it wou'd then be thought more Beautiful; we cannot be ſuppoſed to ſay this for the promoting *Italian Opera's*; which we think wou'd be more for the Honour of our Nation to baniſh the Engliſh Stage; not only for the encouragement of our own Maſters, who may in Time arrive to as Beautiful a *Manner* as the *Italian's*, if not to the ſame, but alſo becauſe we muſt appear ridiculous to ſtrangers to give ſuch Attention to Words not underſtood by the greateſt Part of us; we ſay we cannot be thought hereby to promote thoſe *Opera's*, tho' we ſpeak in defence of *Recitative*, becauſe it may be equally uſed in *Engliſh* Opera's. The Reflections alſo that Author makes on the Muſic of that incomparable Maſter the late Mr. *Henry Purſel*, ſhew he has not all that Skill and Taſt in Muſic he pretends to, to ſet up for ſuch a nice Critic.

POEMS.

To APOLLO,

Q. APOLLO's *unkind,*
And don't pleaſe my Mind,
But I am ſo ſtout in my Nature,
One Refuſal ſha'n't do,
For I'll imitate you,
When a Lady y.u Court of fine Feature.

If ſhe frown and deny,
You ſtill her do ply,
And Boldly repeat your Advances,
And doat on her Frowns,
Becauſe of her Pounds,
And turn all ſhe ſays to Pretences.

So I come again,
And ſcribble my Pain,
In hopes Time may ſoften your Temper;
Tho' you are ſo warm,
To publiſh your Scorn,
I am come again at a Venture.

If I am an Owl
And make a ſhrill Howl,
There's more in the World beſides me,
That ſtrut in great State,
And get them a Mate,
That has no more Beauty than me.

Tho' you are a God,
And a Favour your Nod,
You muſt not to be ſo uncivil,
Tho' I like a Platter,
Yet that is no matter,
'Tis unkind to give me to the Devil.

But I like you Men,
Come Sighing again,
And at your Feet proſtrate lye,
In hopes you will Deign,
To pity my Pain,
And ſmile on me, leaſt I ſhou'd dye.

Madg Owl.

A. We muſt tell you *Madg*,
Your Rhimes ne'er will Fadge
With us, or have further Reply;
Then pray get a Mate,
We equally hate,
Or elſe be contented to dye.

Q. APOLLO, *I needs muſt*
Intreat you excuſe,
The Numbers and Stile
Of a Country Muſe:
Through want of Converſing,
We are much unfit,
To give you the Turns,
And the Flights of a Wit.
But you are too Gracious,
Our Labors to mock,
Or our Product to blame,
When you give us no Stock
And ſince you on Dunghills,
Diſdain not to ſhine,
As well as on Palaces
Glorious and fine:
I hope that my Query,
An Anſwer will find,
And I ſhall proclaim you,
Indulgent and kind.
We hear the Pretender,
Is now in your Town,
In Hopes of a Party,
His Projects to Crown:
That Berwick *is alſo*
Arrived from France,
His Rights and Pretenſions,
The more to advance:
That your Town's *to be fir'd,*
For amazing the Nation,
And thereby to give them
The fairer Occaſion.
Now, ſay, if you think
There is Truth in theſe Things,
For the Story around us
Moſt dreadfully rings.

A. As for firing the City,
The Story's abſurd,
Nor wou'd it ſuch Projects,
Advantage afford.
Nor *France* to ſuch Danger,
Wou'd *Berwick* expoſe,
Altho' we muſt tell you,
(But under the *Roſe*)
She wou'd not much care if
Young *Jemmy* were loſt,
Her Honour to ſave,
And her Annual [illegible].

The Title, Preface and Index to the Third Volume, are a preparing for the Preſs, and will be publiſhed in a ſhort Time. Sold by *J. Mayo*, againſt *Water-Lane*, *Fleet-ſtreet*; where you may have the Firſt Volume in 8ov. at 6 *s.* the 2d. and 3d. in Folio, Gilt Edges and Letter'd on the Back, at 12 *s.* each.

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